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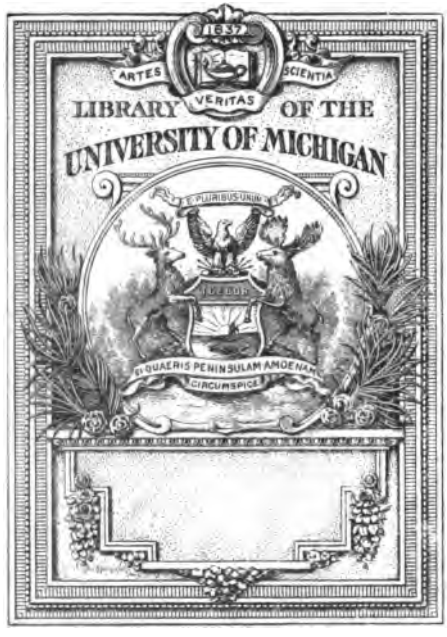

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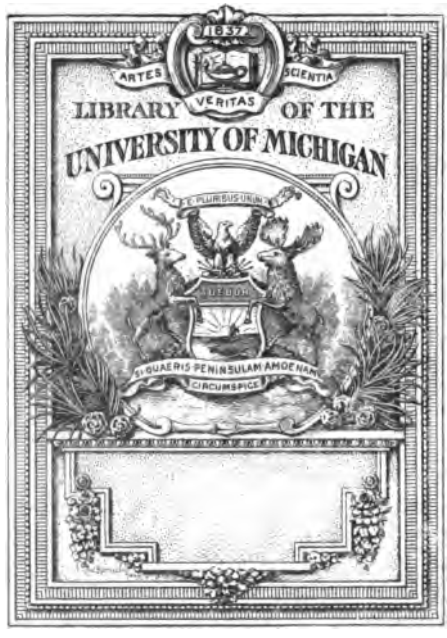

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WHAT IS CHRISTIANITY?

THE RUSSELL LECTURE OF 1904 DELIVERED BEFORE THE FACULTIES AND STUDENTS OF TUFTS COLLEGE

BY

HERBERT ERNEST CUSHMAN, PH. D.

Professor of Philosophy in Tufts College

TUFTS COLLEGE, MASSACHUSETTS

1904

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UNIVERSALIST PUBLISHING HOUSE
BOSTON

Stanhope Press
F. H. GILSON COMPANY
BOSTON, U.S.A.

TO

C. A. W. T.

WHOSE CHRISTIAN LIFE HAS MADE HER

WORLD ABOUND

143961

THE Russell Lecture is given annually at Tufts College at the opening of the College year, on the foundation of the late James Russell. By the terms of the bequest, the lectureship is in charge of the trustees of the college and was established for the consideration of the following subjects:

1. The importance of Christian Faith and Belief in the formation of the character of the good citizen and the good man.

2. The sufficiency of the promises of the Gospel to meet the reasonable wants of man both in time and eternity.

The lecture of 1904 is addressed to the topic embodied in the first subject.

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What Is Christianity?

I

INTRODUCTION

THREE factors must be reckoned with in estimating the importance of a world movement like Christianity. These three are: (1) the essential principle of the movement; (2) the incidental results; (3) the antagonistic forces. With the third, the forces antagonistic to Christianity, we shall have nothing to do; for although in the beginnings of Christianity, such forces may not have seemed to be opposed to its essential purpose, they sooner or later came out in their true color under the brute test of time. And this is the task of the Christian preacher — to emphasize line upon line the contrast

between what society knows to be right and what antagonizes the right. Our task is, rather, the more difficult and theoretical one of discriminating, if we can — and I think we can — between the essential working principle of Christianity and what is so easily confused with this principle, viz., the incidental results. What I mean by incidental, will completely appear only in the course of our discussion. But if you ask at the beginning for a definition of the word incidental, I answer that I mean the transient, not the permanent in Christianity; the casual, not the constant in Christianity; the adventitious and fortuitous, not the necessary; the field to which the principle of Christianity may be applied, not the essential principle itself. This distinction is common enough; for example, we often speak of a duty and the pleasures incidental to a duty. Our question here, therefore, is this, — what is essentially Christian in human life as contrasted with the good results that have indirectly grown

up with Christianity, or that have developed in the natural course of things?

Of course it must be remembered that many eminent men hold that the sum total of human good is Christian in its source; but it seems to me that such an over zealous claim has always been a positive harm to the Christian cause. Claims thus indefinite give to Christianity no specific working principle. By confounding the essential Christian principle with its incidental good results, we place a great burden on Christianity. Suppose, for example, to the question, What is the mission of Christianity? it is replied, "Christ is our Saviour," or "Christ is our Saviour from sin," the reply does not help the questioner. In what sense is he our Saviour? Does he save us from everything evil? Does he save us from disease? Was his mission to save us from the coal trusts, from gray hair, from typhoid fever, from the need of food? Does Christ's mission fail if the sick man is not saved from work,

the rich man from ennui, the farmer from bad weather, the nervous man from the toothache, the industrious man from bad investments? Now, if we make universal claims for Christianity, we must admit that it is responsible for everything. And are we willing to admit that Christianity is a failure because it has not set the world right? As a matter of fact, Christ did not come to set the world right. He had a definite, particular and specific purpose; not the indefinite hope of establishing an era of complacency.

It was the aim and purpose of Jesus Christ to define his mission by showing its meaning on this side and on that. He says in St. John 10:10, "I am come that they might have life, and that they might have it more abundantly." *This was the text of his activity.* By parable, by miracle, by loving endeavor, by adapting himself to their needs, he tried to show men just what he meant by abundant life. Life, abundant life! This, the Alpha

and Omega of his teaching, was given a more exact and a new definition. He showed how this common everyday life, this life of bread and butter, of change and decay, this life of death, this life that can sink so low as to become only an intermittent series of sensations, is a life of infinite possibilities. The principle of such an infinite life is essential. All else is incidental. I shall try to put into modern phraseology this definite purpose of Christ, and show what he meant by abundance of life.

II

CHRISTIANITY AND POLITICS

IN the first place, it is to be noted that Christ was not a political agitator, nor did he teach any political propaganda. He always conspicuously avoided political questions, as in his oft quoted reply to the Pharisees and Herodians, Mark 12:17, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." Whenever he denounced the Scribes and Pharisees, it was because (Luke 11:14) they were hypocrites, and not because they had political authority.

Now if political revolution, political reformation or political conservation is to bring the abundant life, the work of Jesus Christ is not to be compared with that of many men. Alexander II, Czar of Russia, freed forty million serfs. Jesus never at-

tempted to free a single slave. The English barons wrested the Magna Charta from King John. Jesus never wrote even a declaration of rights. Martin Luther preached himself out of the Catholic Church and led the revolt of the Germans from Rome. Jesus Christ always remained a Jew and did not even go beyond his own country. Richard Cobden and John Bright tried to advance England's power by repealing the Corn Laws; Thomas Jefferson wrote a Declaration of Independence for this Republic. Jesus Christ never attempted anything of the sort. He did not attempt even to found a church militant.

Political organizations have their appointed tasks. A world in which there are many persons must be an orderly world, if the individuals are to enjoy their rights. There is no doubt that the Greek theorists, like Aristotle, were correct in regarding ethics and politics as two sides of society; that the complete moral indi-

vidual is a complete political individual. Man is a complete man only as he is a complete citizen. The individual can reach his full stature, therefore, only under the best possible government, and the development of the individual and the State go along together. Now all this may be admitted, and even then we may say that there is not the slightest trace in Christ's words of identifying his salvation with political reform. He does not mean that his abundant life is the same as political freedom, but that political freedom is incidental to Christian freedom. It is not essential to Christian freedom. Christ differs from the Greek, therefore, in placing emphasis upon the importance of the individual, in making the individual essential, the State incidental. Christ never taught salvation by organization. Christianity may have ameliorated the tyranny of governments during these nineteen hundred years or it may not. The abundant life can be lived by the individual under

any régime. It flourished with the refugee Huguenots in their mountain fastnesses; with the Roman Christians in the catacombs; and it flourishes in modern states. "Florence," said Savonarola, "will take care of itself if the Florentines would but reform themselves."

Indeed, the Christian is in one respect like the Stoic. He is a citizen of the world. All men are his countrymen who have a part in the kingdom of God, and the kingdom of God is quite independent of political kingdoms. Although a member of the political State where he lives, and although the character of that political State depends upon his character and that of others, he is, nevertheless, a spiritual cosmopolitan. The Christian individual finds his salvation in himself, for in himself is the abundance that makes his lowly life rich.

III

CHRISTIANITY AND SOCIETY

IN the second place, it may be safely asserted that the abundant life which Christ taught does not rest essentially in proper social conditions. Jesus Christ was not a social reformer. This larger definition of life was not to be obtained by making for his followers larger social conditions. Christ was not interested in making the rich poorer or the poor richer. He had no theory of pedagogy. He did not try to organize charities, to found hospitals, culture clubs, or libraries, or to set in motion pension or insurance measures.

One aspect of social life he seemed to have at heart; and it must be admitted that the consideration he gave to this might at first blush make us think him to be a social reformer. This at least has

plausibility, while that of his political leadership has none. He was continually talking to the poor, about the poor, and drawing analogies favorable to the poor. He condemns the rich while he makes the poor his disciples. He speaks of the deceitfulness of riches, Matt. 13 : 22. The offering of the widow's two mites is to be esteemed above the abundant gift of the rich, Mark 12 : 41. The reward of Lazarus is compared to the punishment of the rich man. "Woe to you that are rich, for ye have received your consolation," Luke 6 : 24. How difficult, said he, for the camel to go through the eye of a needle; the same difficulty would the rich man find in entering the kingdom of God. He enjoins the rich young man that he sell his goods and give the money to the poor; and he sent forth his disciples on their mission to preach, saying to them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey," Matt. 10 : 9. Furthermore, he praises the

poor in spirit, those that mourn, those that hunger and thirst after righteousness, and uses these analogies as if all his sympathies were with the weak, the humble and the downtrodden.

In view of these facts, there arose early in the Christian Church two theories respecting Christ's attitude toward society. Both these traditional theories are based on the assumption that the essential principle in Christ's mission is social. Some assert that Christ was a socialist, and that he advocated an equality of riches among the different members of society. Others, like St. Francis of Assisi and the Monasteries, maintain that the mission of Christ was to establish a universal pauperism in order that the kingdom of God might be the more easily erected.

Now the theory that Christ was a socialist or not a socialist, that is, the assumption that the foundation of his mission was economic organization of some sort, is based on the above purely negative evi-

dence. There is no positive evidence that Christ in the slightest degree tried to effect any particular economic change either in finance, education or charities. All his denunciation of the rich Jews was because their condition withheld them from the abundant life. All his praise of the poverty of the Jew was because he found that the poor had abundant life. Historians tell us that all the rich Jews of the time were bound fast to the empty forms and conventions of a traditional religion. The poor were oppressed by this rich aristocratic church-following to such a degree that the poor did not have the opportunity to worship in the church of their fathers. They were shut out from the church; they could not lift their eyes to the Temple. Yet they were humble and religious while the rich were ostentatious and mere performers of a ritual. Thus the polemic of Christ against the rich was really against the oppressive ritualists. How much more blessed, therefore, was the life of the poor

in spirit, for theirs is the kingdom of heaven.

The mission of Christianity is to men not as rich or poor, educated or ignorant, but as individuals. Christianity is essentially a development of individuality. Incidentally it may or may not save society. Society has always been poor; it has never been more than a year from starvation point. Society has always been ignorant; even Newton said that he had picked only a pebble from the beach of truth. Society has always contained races ready to spring at each other's throats. We are not to suppose that the importance of Christianity to us depends upon its effect on the character of society. The desire to reform society may rest on good motives, but they are not the essential Christian motives. They are either incidental to Christianity or have sprung from foreign sources. The task of the Christian citizen and the Christian man is not the reformation of society but the living of his highest self. "How

did Christianity arise and spread abroad among men?" asks Thomas Carlyle. "Was it by institutions and establishments and well arranged systems of mechanism? Not so; on the contrary, in all past and existing institutions for those ends its divine spirit has been found to languish and decay. It arose in the mystic deeps of man's soul; and was spread abroad by the 'preaching of the word,' by simple although natural individual efforts; and flew like hallowed fire till all were purified and illuminated by it."

IV

CHRISTIANITY AND THE HEALING OF DISEASE

IN the third place, it seems to me that the healing of disease is not an essential part of Christianity, and that health is only incidental to the abundant life. There is nothing inherently improbable in Christ's power of healing. There are some twenty-five cases of healing by him, but the diseases are all of a limited variety. They are in the main deafness, blindness, dumbness, nervous troubles and skin diseases. The leaders of the great modern mystical movement of Christian Science claim that under their hands no disease has power. This is much more than Christ ever saw fit to claim for himself. However, be this as it may, it is absurd to assert that Jesus Christ set himself up as a professional

physician of the body. I am aware that in the writings which form the canon of the Christian Science Church it is insisted that salvation consists primarily in redemption from sin; that the cure of disease is secondary. But practically the emphasis is laid on the cure of disease, and the great claims of that Church for recognition are based upon the wonderful cures of the body. The contrast is striking between the Methodist who glories in his salvation from sin, and the Christian Scientist who glories in his salvation from disease. I have elsewhere expressed my welcome to the Christian Science movement as a symptom of a turning away of the present age from the materialism of the nineteenth century. I dare predict a great idealistic movement as a consequence in the next twenty-five years. But such idealism will not depend upon the doctrine of salvation from disease, and on the whole Christian Science may be said to have used a subordinate aspect of Christianity dispropor-

tionately. No one can enter sympathetically into the life of Christ without feeling that Christ made his cures of disease not only incidental to his mission but absolutely unessential to it. He plainly declared that he did not come to perform miracles. When the Pharisees and Sadducees tried to induce him to show a sign from Heaven, he answered, "A wicked and adulterous generation seeketh after a sign."

Are we, in fact, to weigh Christianity in the balance with the cure of disease? Is Christianity a failure to you if your body is still racked with pain? Do you miss its essential teaching if you cannot transcend the demands of hunger and thirst? Does Christianity fail if all men are not well men? Now this is a critical test of Christianity and the most modern applied test. It is a false test because Christ never made it a test. Some commentators like Farrar maintain that what St. Paul calls a thorn in the flesh was a disease of his eyes. Was St. Paul a Christian?

A perfectly healthy man is not necessarily a Christian. A sick man is not necessarily a heathen. No doubt there is an intimate relation between disease and sin. Human malfeasance can be found usually to be the near or remote cause of disease. But we are all suffering from the sins of our ancestors. Furthermore, decay comes naturally to everyone in the course of time. What an impracticable theory Christianity would be if, because of all the infirmities the flesh brings upon us, the abundant life of the soul would thereby be denied us. In the words of St. Paul we are "always bearing about in the body the dying of the Lord Jesus in order that the life also of Jesus may be made manifest in our body." 1 Cor. iv : 10.

V

CHRISTIANITY AND MORALITY

THE meaning of the salvation of Jesus Christ has been thus far defined by showing what relation it has to political law, to social conditions, and to disease. Christ came to save the individual, not the political organization; Christ came to give us religious content in our social conditions, not to change those conditions; and as to disease, he would not save us from disease of the body but make us contented with our bodies. We have, therefore, tried to show that greater Christianity is the same as greater individuality, and that the salvation of Christianity is more abundant individual life.

A profounder problem now confronts us: in what aspect of this individual life are we to expect to find abundance of

life? Shall we find it in the individual objective moral life or in the subjective religious nature? Does Christ emphasize individual conduct or individual spirituality? Does Christianity make its working principle consist in the attitude of the body or that of the mind? Does Christianity give us a new definition of morality or religion?

Now there are two possible attitudes to be taken upon this question. One is, that there is no difference between religion and morality. It may be said that the truly religious man is always moral, just as it might be said that true individuals will make good governments, good social conditions, and will always be well. This reply, as I have said at the outset, only confuses us as to the essential and the incidental aspects of Christianity. It may be pointed out that as a matter of fact we do make a distinction between religion and morality because we have two different words. The words would never have been

coined unless man had a difference in mind.

Laying aside this sweeping claim, viz., that religion equals morality, suppose it is said that even if they be different, morality is the only form in which religion finds expression. Suppose, for example, the case in the twenty-fifth chapter of Matthew is cited, where Christ separates the sheep from the goats on the ground of morality: "I was an hungered, and ye fed me: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye ministered unto me: I was in prison, and ye visited me." When? they asked him; and he said, When ye did it to one of the least and humblest of humanity. The acts of the good Samaritan and the gift of a cup of cold water are among other instances cited to prove that our Lord placed emphasis upon conduct as the only medium which religion can employ to express itself.

While it cannot be denied that Christ

does teach that morality is one means by which religion finds its expression, it can with equal safety be asserted that he does not think it the only means. Did he not, forsooth, commend Mary who sat at his feet, and say to the complaints of Martha who had been active in serving him, "But one thing is needful, and Mary hath chosen that good part"? Again, the father is commended for killing the fatted calf for the return of the son who had been a debauchee, while the moral eldest son had never received special favor from his father. Then there are Mary Magdalene and Peter and Judas, who were hardly immaculate morally but were favored by our Lord. The parable of the one lost sheep is also a case in point. And how often in direct instruction does Christ explicitly emphasize belief as a means of salvation. He speaks of some as slow of heart to believe, Luke 24 : 25, and of some "that ye have also seen me and believe not," John 6 : 36. Then he

uttered this dictum in several places, the meaning of which is unequivocal, "He that believeth on me hath everlasting life," John 6:47. Christ used belief and faith and repentance as evidence of religious expression and as sufficient ground for his performance of miracles. I am not quoting much from St. John's gospel in this connection on account of neo-Platonism in it. The writer of that gospel makes intuitive belief in Christ the chief expression of religion.

The most notable fathers of the Church have never identified religion and morality, nor have they considered morality as the only or the most important means of expressing religion. The Mystics in the Church, both the Protestants and the Roman Catholics, have referred, some to intuitive thought, some to feeling, as the psychological escape from the sins of the world and as the way of unity with God. Most Christian theologians have used faith and belief as the chief means of sal-

vation. Luther's slogan was salvation by faith as opposed to salvation by works.

In courts of law, account has to be made of conduct as the most important evidence with reference to crime. For society can regulate itself only by the good conduct of its citizens. But in matters spiritual the motive, the attitude of mind, is of supreme importance. The larger meaning of life, the abundant life, is life within. As Jesus says, "Not lo here, lo there, but the kingdom of heaven is within you." Hell may be paved with good intentions, but heaven consists in good intentions. The larger self that we strive for and fail to get, our ideals, our ambitions, are all that compose our real selves. Conduct is only an incidental thing — otherwise Christianity is a failure. The abundant life is subjective, not objective.

There is one saying of Christ quoted in the three synoptic Gospels that has always seemed to me to show how much he

emphasized the subjective aspect of life. "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it," Matt. 14:24. This epigram has always meant to me that whatever one's outward condition, however desperate external circumstances may appear, there is that super-objective sphere of living that no one can take away. Whosoever may try to save the possessions of his selfish self will lose them; but whosoever lives that larger, higher self, that self which finds itself identical with all other selves, he saves himself. It was Peer Gynt, in one of Ibsen's masterpieces, who followed the world about to gain a superior selfish self, only to find that his real self was after all in his heart, in love, in unselfishness. There is the instance in Browning's poem of the tyrant who tries to destroy a powerless enemy. The tyrant brought all his magnificent power to consummate the destruction of this grovelling

wretch, when

> "Just my vengeance complete
> The man sprang to his feet,
> Stood erect, caught at God's skirts and prayed;
> So I was afraid."

The reward of the abundant life is just this spiritual consciousness that is independent of others; not to be given by others and not to be taken by them.

VI

CHRISTIANITY AND SCIENCE

THERE is one more aspect of this question to be considered. We must remember that we are trying to find out what Christ means by abundance of life. We are trying to give a definition of life as he interpreted it. In the first place, it has appeared that this abundance is got by individuality and not from incidental social conditions. In the next place, this abundance consists not so much in objective conduct as in subjective spirit. That is to say, the essential principle of Christianity is the spirit of the individual; his political and social environment, his condition of body, his morality, are all incidental. These incidental matters may not be favorable; and yet the abundant life, the Christian life, the life important

to the good citizen and good man, may nevertheless be enjoyed. Thus our definition of the salvation of Christianity is narrowed down to the life of spiritual individuality; and our definition of the purpose of Christ to that of making men such spiritual individuals whatever may be their environment.

But our discussion of the matter is not complete until we narrow our definition further. What is this spiritual life of the individual? Does it consist of intellectual life, or life of feeling? Is the essential principle of Christianity the holding of certain theories, or is it an emotional attitude? Is this life enlarged by knowing more or by feeling more? For the mental life may pyschologically consist either in the receptivity of impressions from without or in a general attitude toward those impressions.

Not many years ago the New England Socinian schism came to a head when Theodore Parker preached what is now a

celebrated sermon on "The Transient and Permanent in Christianity." Certain dogmas he considered permanent, others incidental. Parker was loudly condemned by the conservative theologians of his time because he had selected dogma as incidental which they had deemed essential. It is immaterial to our purpose what the differences were, but it is important to know that the quarrel was doctrinal. The doctrine of the atonement, of the number of persons in the Godhead, of miracles, is thus and thus, said Parker. Go to, it is not, said his opponents. Both disputants in the discussion assumed that the essentials of Christianity are doctrinal, while the incidentals are other doctrines. Such assumptions would not pass unchallenged now. While it is perfectly natural to wish to define in exact terms just what so important a matter as Christianity is, the attempt to reduce the essential principle of Christianity to intellectual terms has

always been the bane to its progress. In regard to this attempt in Christian circles to think of Christianity in purely doctrinal terms, Adolf Harnack says, "How great a departure from what Christ thought and enjoined is involved in putting a Christological creed in the forefront of the Gospel, and in teaching that before man can approach Christianity he must learn to think rightly about Christianity." Observe how the map of Christian history is dotted with creeds as thick as milestones, and how vainly man has attempted to formulate Christianity in set terms.

For intellectual formulations like those of natural science, philosophy and theology you would not go to Christianity. For information about the world of nature you would turn to modern science and sit at the feet of Newton, Darwin, Weismann, Helmholtz, Wundt, Ranke, Roentgen and Klein. Jesus Christ was not the intellectual exponent of biology, mathe-

matics, physics, physiology, psychology, history or chemistry. So for intellectual formulations in philosophy and theology you would go to Kant, Aristotle, Athanasius or St. Augustine. Jesus Christ elaborated no system of philosophy, nor was he the author of a creed. He did not publish a book nor burn a heretic. I once made a collection of the words of Christ to see if I could find, apart from his narrators, what intellectual doctrines he taught. For a long time I was very uncertain. At one time I thought he was a pessimist, at another an optimist; from some passages he seemed to speak plainly as a fatalist, in others as an advocate of freedom of will. My perplexity was great, because, while Christ seemed to be a thoroughly consistent teacher, his doctrine refused to take on, nevertheless, the limitations of the ordinary philosophical and theological categories. The solution of the difficulty came to me — and it is so easy a solution that you will wonder

how I missed it at all. Jesus was not a teacher of philosophy or of theology or of science, and if you try to make him one of these you will miss the very inmost and essential core of his mission. He was a teacher of religion. Religion is as much deeper than philosophy and theology as music in the heart of a musician is deeper than the music he can compose; as the ideal face which the artist would paint is more sublime than the face he actually puts on the canvas. In the words so often quoted of Pico Mirandola, in his famous letter to Aldus Manutius, "Philosophia veritatem quaerit, theologia invenit, religio possidet" (Philosophy seeks truth, theology discovers it, religion has it). Religion, this attitude of mind, this emotional expression, the lower self seeking the higher, or, as Jesus defines it, "love for God" — this is the possession that gives abundance of life. Philosophy and theology are only ancillary maidens to religion. So also is science. Yet this

casts no censure upon philosophy and theology. It shows them merely to be incidental to Christianity, just as political society, social conditions, health and morality are. But to find the thirty-nine articles, the Athanasian creed, the mysticism of Spinoza or the idealism of Hegel, in the simple attitude and purpose of Christ, is like the bewildering parlor magic of the travelling operator. Christ was a revealer, a teacher of religion, a spiritual saviour. He was the way, the truth, the life; or, to put the matter in psychological terms, he expressed the true emotional attitude for the individual. Farther than that specific purpose he did not go.

VII

CONCLUSION

YOU and I are, moreover, unappreciative of the greatness of Jesus' mission if we complain of the limitations that he himself imposed upon it. We are mistaken and indiscriminate followers of him if we try to extend that mission so that he becomes a theologian, a scientist, an economist, a politician or a physician. Christ was simply a personal teacher of religion. In contrast to the influence of the two vast organizations of his time — the Roman Empire and the Jewish Church — he exerted a personal religious influence upon personal lives. And to-day, amid the loud pretensions of the politician, scientist, and other advocates of organization, he proclaims merely the absolute monarchy of the soul, the inde-

pendence of the peaceful heart. When you and I are called to choose between these things that I have called incidentals to Christianity and the essential personal Christian life, we may, in our moments of anxious doubt, well remember the words of Hawthorne in his conclusion to "The Scarlet Letter." He says, "Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred." Christianity demands that we shall at least be true, whether incidentally we show our best or our worst. You may define Christianity as self-culture if you will, provided you define culture as polished sincerity. You can never impart the truth to others unless you have it folded closely in your heart of hearts; you can never be in any small degree the way, the truth, and the life to others, as Christ is the way, the truth, and the life to you, unless you yourself have abundance of life. If you are a hypocrite,

you will hardly deceive the world, but there is danger that you may deceive yourself. You can never give the Christian peace to the Filipino, the Negro, and the Indian, if you yourself do not have it. Yet you are not obliged to go far afield to find the seduction to mistake the incidental show for the inner and essential peace. Here is the sunset shining in your eyes; there is nothing greater. Here is a tree loaded with fruit; there is nothing greater. Here is the organized political, economic, and scientific life of which your life is part; there is nothing greater. Yet in all their greatness these things are only the environment of yourself. You are; these things are incidental. They perish; they are external; but the peaceful heart endures. Christianity is the religion of the ever present moment and the inner life. For when in the great judgment you shall stand, it will never be asked who won at Santiago and Port Arthur, but what were you at

Santiago and Port Arthur? Nor will it then be a matter of relatively great importance whether you invented the telephone, discovered the North Pole, or established a great business enterprise; but have you had in every situation the peace that passeth understanding. This is what Christ means by abundance of life.